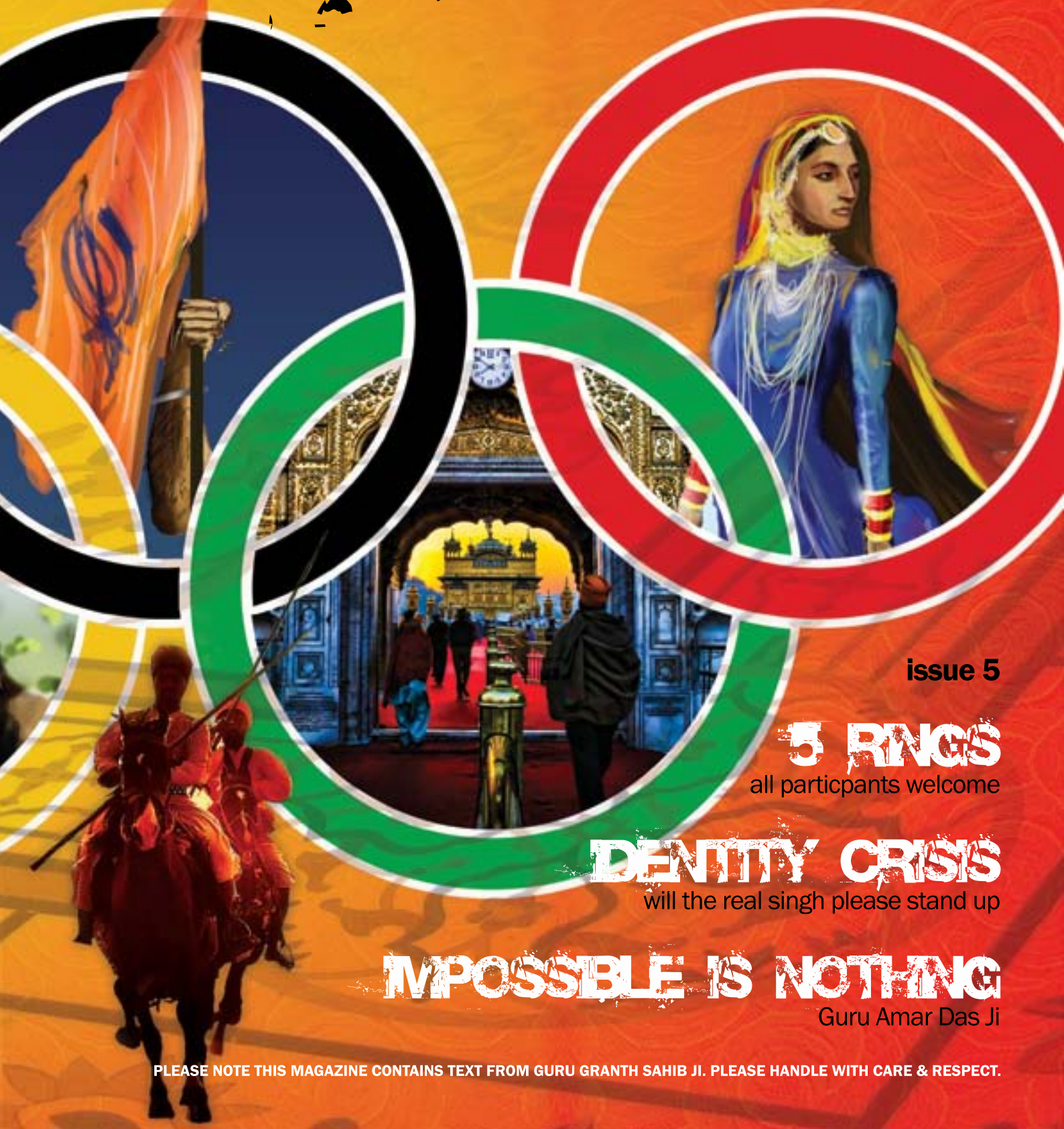


FREE

# SEFO

believe & achieve



issue 5

**5 RINGS**

all participants welcome

**IDENTITY CRISIS**

will the real singh please stand up

**IMPOSSIBLE IS NOTHING**

Guru Amar Das Ji

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## THE SEEQ TEAM

Welcome back to another issue of Britain's favourite Sikh magazine: **SEEQ**. We welcome all our old and new readers to hopefully another great issue. This year has been a turbulent one to say the least. We've seen dictatorship overthrown in various parts of the world, multiple natural disasters and not to mention the riots in the UK (check page 16) but you would be glad to know that Auntie Baksho is safe and sound to answer all of your queries (check page 30).

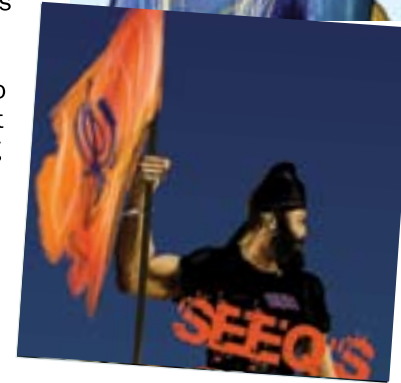
With the recession behind us, so they say, the SEEQ team have spent the last year or so busy working over various projects with other like-minded individuals. Trying to do something that will make a difference, SEEQ has teamed up with SWAT, Khalsa Aid, UNITED SIKHS and Immortal Productions.

After successfully completing the three peaks challenge (see page 15) we managed to raise over £5000 for Khalsa Aid. Our sevadaars accompanied Khalsa Aid on some of their outreach work done over in India, which was a mind blowing experience, and we would recommend everybody to try to take part in some sort of hands on seva with which every charity they support.

Our annual football tournament with Guru Sahibs Kirpa was a huge success. With the help of Raaj Fm, Sedgley Street Gurdwara and all our other sponsors, over 70 teams from all over the country took part in this event. It was nearly an all Yorkshire whitewash with Leeds and Bradford teams dominating the finals. But surprise surprise, it was London based ABD that took the honours of open age winners for the fifth year running.

SEEQ also managed to get out on the streets of Southall with the help of west midlands based Maan Brothers, who kindly donated several hundred winter jackets to be given out to those sleeping on the streets of Southall. With the help of SWAT (see page 9) we managed to reach out during the cold winter nights.

It's been a busy year all round, and now that we have joined up with Lions MMA (see page 20) we expect it to get even busier. Hopefully Guru Nanak Dev Ji blesses us to help those that need it as much as possible. We at SEEQ ask for the blessings of Guru Sahib to be able to simply act as a channel for them to help the needy. We like yourselves are family men (and women) who simply



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want to try and make a difference. If you would like to help us in any way or form please get in touch. We always require the help of designers, writers, editors; you name it we need it. We look forward to hearing from you.

Without the support of our sponsors and advertisers it would have been impossible to produce this magazine. So we would like to take this opportunity to thank all of our Sponsors. We would also like to thank Saffron Studios, Jag Lall, G5Dzine, Nav King Designs and Five Rivers for kindly taking out time to design the magazine. Without the support of the Sangat who help design and edit the articles, the magazine would never be completed. Last but not least, we would like to thank the most important person of all, Dhan Guru Nanak Dev Ji, without their blessings nothing is achievable. May Guru Ji keep on blessing the Sangat to spread the word of Sikhi and support humanity.

**May Guru Ji keep on blessing the Sangat to spread the word of Sikhi and support humanity.**



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# FESTIVAL OF COLOUR?



In April 2011 I had the pleasure of travelling to India with some friends to experience one of the world's biggest festivals – Holla Mohalla. Now you may have heard of Holi which is celebrated by Hindus at roughly the same time, but Holla Mohalla is a unique Sikh festival which seems to have escaped most people's radar. It takes place before Vaisakhi, during the course of a week between March/April. Every year over a million people pass through Anandpur during this period, to experience the unique festivities.

En route we saw so many people travelling to Anandpur, the sheer numbers and the different modes of inappropriate transport made me thankful for the health and safety regulations we have in the UK. As well as tractors and lorries, I witnessed an entire family of 4; mum, dad and 2 kids on a motorbike weaving in and out of traffic. They looked perfectly content and excited to be part of one of the world's best kept secrets.

I must admit I was gob-smacked, I don't think they'd get that far in the UK without a policeman pulling them over or a sudden downpour of rain forcing them to reconsider their transport.

Lots of people made the journey on foot, and walked for several hours and even days to get there. Seeing the commitment these people had, while we sat in an air conditioned jeep was a humbling experience.

We also witnessed many Nihangs travelling on horseback and setting up camps. These Singh's travel all over India like nomads, going from event to event. A mobile army of Singh's, armed, and ready for battle.

Holla Mohalla was introduced by Guru Gobind Singh Ji, our tenth Guru, a year after the birth of the Khalsa, in 1700. Being a minority religion and constantly under threat, Guru Ji wanted his Sikhs to have the martial spirit, to always be prepared for the numerous attacks coming their way, and this festival allowed Sikhs to demonstrate this. Similar to the Olympics where athletes take part in sports competitions, Holla Mohalla became an arena to demonstrate training warfare. In Guru Ji's time, mock battles would take place, as well as various competitions to showcase different skill sets. With archery, Gatka, horse riding, and wrestling being featured. These competitions can still be seen today by those that attend the festival. It is essentially like taking a step back in time. Whilst in England we can see the odd Gatka demo, however it is a unique experience seeing a Gatka demo at Holla Mohalla in Anandpur. On one occasion I saw a Gatka demo at night, these highly trained experts were using weapons that were on fire, it was amazing and

hugely frightening at the same time. The image of the flames lighting up the night sky will live with me forever.

On another occasion I saw Singh's demonstrate how skilled they were riding horses. Standing on them with their weapons in their hands, galloping at full speed, ready for battle. I saw another stand on two horses, with the reins in his teeth and a Kirpan in each hand. Whilst the Olympics has Dressage, which is an impressive sport with a horse jumping over the odd obstacle, after you witness what these Singh's can do you realise how watered down and basic dressage is.

All of these experiences reminded me of our history, the countless battles, how we fought so many with so few. Being able to see this at first hand, was akin to experiencing the warrior spirit in Guru Ji's time and reminded me of the lyrics:

Singh sava lakh de ek brabar  
kaleh kaleh neh -  
One Singh is equal to  
125000 men....



**SINGH SAVA LAKH DE EK BRABAR KALEH KALEH NEH...**  
**ONE SINGH IS EQUAL TO 125000 MEN...**

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**WEB  
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**The Punjab** (in the decade after 1839) was a turbulent place. Maharajah Ranjit Singh, the Sher-e-Punjab, had died without appointing an heir to his vast and prosperous empire. Within four years of his death, the vast majority of his family were dead too, having killed each other off in a series of palace intrigues where each of his sons sought to capture his throne for themselves. By 1842, the last of his sons, the three-year old Maharajah Duleep Singh was put on this throne and his mother, the twenty-year old Maharani Jind Kaur became Queen Regent, running the Lahore government until her son was old enough to rule alone.

to stop them taking over Punjab during the 1840s. She had retired gracefully to a life of religious devotion in her mansion, yet mindful of the rights of her minor son as the sovereign of Punjab. However Rani Jind was treated with unnecessary suspicion by British officials of her time and consequently was forcibly separated from her young son not because she was a bad mother as was claimed, but because the British governors supported the idea that she should not be allowed to influence Duleep into opposing the British. Rani Jind was the lioness of Punjab and the last great sikh sovereign and as a result many accusations were laid down against her to bring fragility to a powerful Punjab.

By this stage she was suffering from blindness and on meeting him, she put her hands to his head and became overwrought with emotion upon realising that he had cut his Kesh, to which she spoke "The maharaja has died, our empire has gone from our hands but the biggest tragedy is that my son has forgotten his Sikh background".

Such is the effect of a mother's love Duleep grew his hair and took back his sikh identity that had been stolen from him, and in doing so he kept alive his mother's wishes, the last act of Sikh solidarity from Rani Jind's empire.

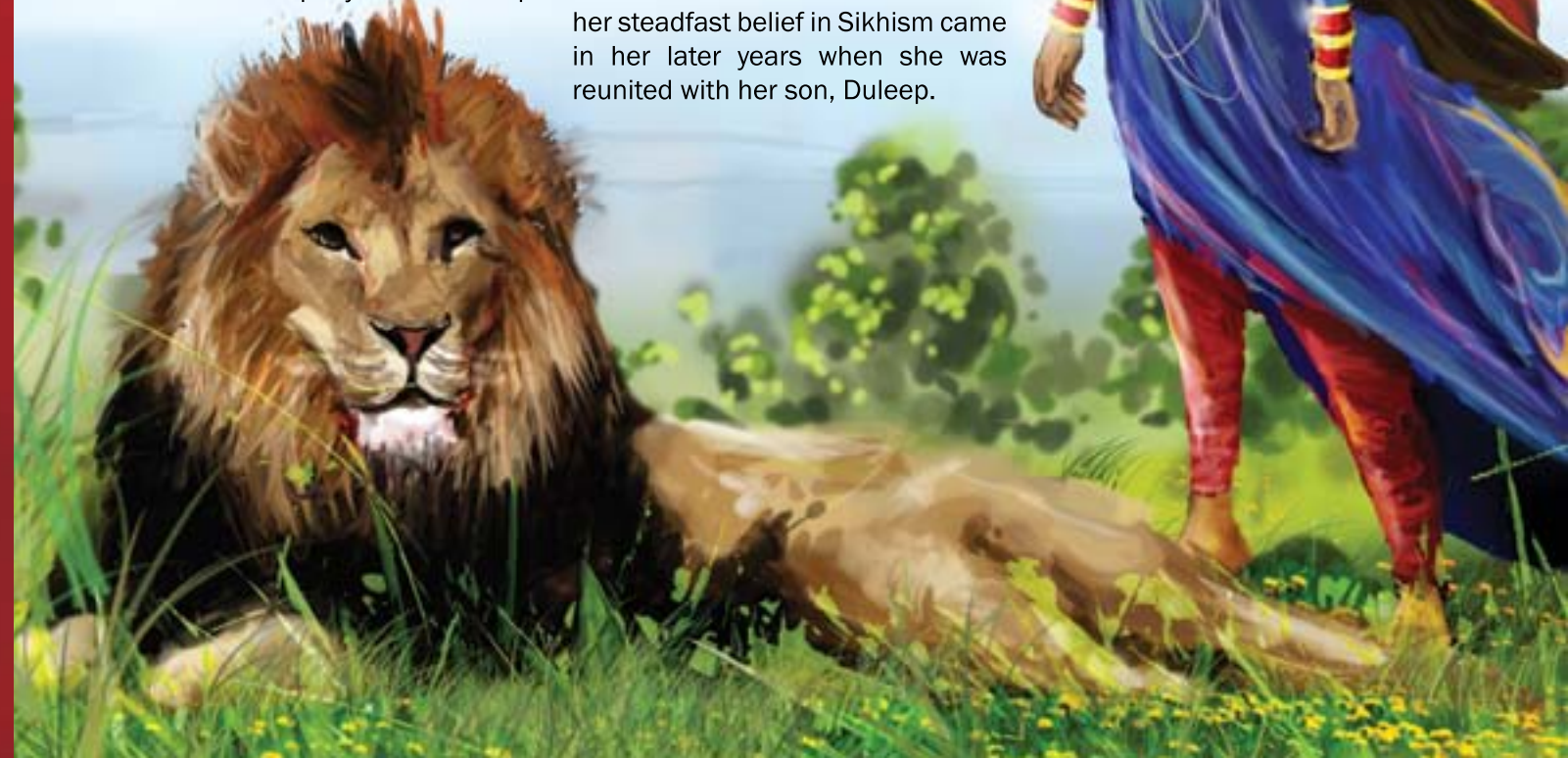
## THE LIONESS OF PUNJAB

She emerged as the symbol of sovereignty of the Khalsa and held reign over Punjab in the name of young Duleep Singh. She addressed troops of the army, held court and negotiated alot of state business. The supreme Khalsa Council at the time was reassembled by Rani Jind, where she restored a working parity between the army and the civil administration.

Sikh historians have traditionally put her on a pedestal, presenting her as the 'Mother of the Sikhs': a lady who virtuously fought against the British East India Company in an attempt

Though naive and carefree when she first came to power, Rani Jind soon became a force to be reckoned with, spearheading a popular rebellion against the increasing British control in 1849, but as the resourceful woman she was, she did so through secret letters written from her prison cell in the British fort outside Punjab. Rani Jind was a constant thorn in the side of the British at this time however it seems that overall British propaganda may have defeated her as her history seems largely to have been forgotten.

One of the most marked shows of her steadfast belief in Sikhism came in her later years when she was reunited with her son, Duleep.





*"I wanted to do Seva and raise the profile of Sikhi"*  
Gypsy Aujla

When a group of like-minded individuals put their thoughts together anything can be achieved. Ten years ago if you had asked Immortal Productions, as they're now known; if they would ever picture the project at number 1 in the BBC Asian Network charts or in the top ten of official iTunes downloads, they would have probably said you are crazy.

Crazy we definitely are, and straight to number one Immortal Productions (IP) went with their track 'Sava Lakh' which was produced by the well-known artists Money-Spinner & Time Productions. With over 2000 downloads, records were broken that were only imaginable. Money-Spinner, Tigerstyle, Gypsy Aujla, Specialist n Tru-Skool, XS-Bass, Highflyers and many more; the number of well-known artists queuing to do seva is endless.

What makes this achievement even more special is something that all the artists we met up with talked about constantly; 'Seva'. "I wanted to do Seva and raise the profile of Sikhi", Gypsy Aujla told us. Voluntarily these artists come under one banner with Immortal Productions to create an album that makes a difference. This is probably the first time that a song, never mind a religious song; has hit number one without any thought of financial gain.

## IMMORTAL PRODUCTIONS

"At the moment it's awkward for families to sit together when they have lewd music videos playing on their TV". An interesting comment made to us by IP. Something that makes you think of how much influence music has in our lives. "We want to make a positive impact on today's society; rather than the girls, money, caste and alcohol we are so used to hearing about".

"The best thing about being involved in something like this, is that we are learning too as we create these songs". Money-Spinner: learning to educate ourselves to educate others through the power of music. There is a market for intelligent thought provoking music that can promote positiveness like IP are doing, educating the youth of today on the Sikh faith, installing good morals and ethics.

When we observe from a distance seva done on a Gupt (unknown) basis is the most difficult. Many do seva for the credit, some for a tap on the back and some to boost their egos.

After reaching number one in the charts, IP could have come out of the woodwork to take credit for the work, but they never. They still remain anonymous to the world as ever, thank god for email which enabled us to have some kind of communication.

Taking time out to do seva is one of the most difficult things that any of us can do. Our time is precious and there are not enough hours in the day, so do what we can as often as possible. Luckily for us seva is not restricted to the four walls of the Gurdwara, nor is just about making langar or washing the dishes afterwards. Organisations like IP, SWAT, Khalsa Aid, United Sikhs have shown us this. Seva done from the heart; to try and make a difference in the world we live in.

# S.W.A.T

## SIKH WELFARE AWARENESS TEAM

Seva is such an essential part of Sikhi that it often gets overlooked. Within our daily lives we should be doing some sort of seva. It's important to help, not just for our own selfish reasons (keep grounded or feel good about helping people), but because people will always need our help.

Just because you might have helped someone on Saturday, doesn't mean that your seva quota is used up for the week, month, year, and sometimes a lifetime. Neither has the problem been solved because you dropped some coins into

We met the SWAT team and saw first-hand; people from a variety of ages come for food and clothing, as they did their rounds. Some of these individuals were former students, relatively young and unable to get a job. They had resorted to sleeping rough when all other avenues had dried up, most were illegal, but there were a handful that were British citizens. Some had drug and alcohol problems, others were suffering from various disorders. We saw grown men, similar age to our own fathers, wearing clothes that were battered and torn. One of the gentlemen that we spoke to, was sleeping rough under a bridge that he had previously worked on when he had a job. The bridge at first instance was unapproachable, due to the smell of human waste. Appalling conditions to say the very least; and a very disturbing and humbling situation.

Unfortunately these people have fallen on hard times and whilst it is easy to point and blame them for the circumstances that they are in, they deserve more compassion than they often get. Thankfully SWAT are making a difference.

someone's hands. Daily we should be doing some kind of seva.

To try and do our little bit of seva, one freezing night in December we tagged along with SWAT (Sikh Welfare Awareness Team) and headed out to the streets of Southall. SWAT carry out a number of welfare projects, including supporting the homeless Sikh community sleeping rough in Southall. We were fortunate enough to have been donated winter jackets by Mann Brothers in West Bromwich to hand out on their behalf. With over 200 jackets we hit Havelock Road.

readily offered. From the Kashmiri Pandits asking our ninth Guru, Guru Tegh Bahadur Ji for help so that they and others could freely practice their religion; or the eighth Guru, Guru Har Krishan Ji helping cure small pox in Delhi. The Gurus happily obliged and helped. We should be doing the same.



Seva doesn't need to be announced nor is there any size limit. Helping an old woman cross the road or feeding a thousand people. It's all done with the same mind set; just to help. The feeling of satisfaction achieved during selfless service cannot be explained nor matched by anything else.

As I write this I know for a fact there is a large quantity of goods that could be reused. There's no reason why I shouldn't be giving this away for better use. You can donate your clothes directly to a local charity or to SWAT or even the UNITED SIKHS shop in London.

Stop waiting to be asked, stop putting off what you know you should be doing, step up to the plate and get involved.



How on earth did I get myself roped into this? The National Three Peaks challenge, involves climbing the highest peaks in Scotland, England and Wales – Ben Nevis, Scafell Pike and Mount Snowdon. I briefly remember the conversation at SEEQ HQ about how the group and it's supporters could help raise money for Khalsa Aid. It started with a 10k run and evolved into tackling the three peaks in 24hours. The initial excitement was short lived when reality set in and inevitably the drop outs began...a sore toe, to simply 'I don't fancy it'.

Although we tried to get more people to participate, we were greeted with 'you're nuts'. In this respect the daunting nature of the task helped with the flood of donations as over £5000 was quickly raised.

On Friday 5th August the group met at Willenhall Gurdwara seeking Guru Ji's blessing and boy were they needed. We headed to Scotland, with an overnight stay at Glasgow before rushing to Fort William where the team limbered up, had a quick photo and at 5.30pm the ascent began on Ben Nevis. We were advised to make up time during the initial climb as the gradient is little gentler. So we set off like Usain Bolt and 30 minutes later were completely knackered! The thing about Ben Nevis is when you think you have reached the top, you haven't. This happens on five separate occasions. The relief of reaching the mountain peak and then savouring the moment was replaced by the simple fact that it was freezing up there - snow in August! It didn't help that I was in my shorts.

After conquering Ben Nevis we headed to Scafell Pike, reaching it at 3.45am and somehow we overcame the lactic acid straining our legs and started the ascent at around 4.15am. Scafell Pike had been one of training runs so we were confident of the route ahead. I struggled with this mountain, but with each step I took I uttered 'Waheguru'. In this way Guru Ji, whether by design or pity, got me up and down in one piece.

By the time we had changed and set off for Snowdon time was against us. It was 9am and we had at least a four hour journey in front of us. With the clock ticking, we couldn't afford to wait for each other. This kept everyone moving as no one wanted to be left behind. Reaching the top in exceptional time there was a glimmer of hope in completing the challenge within 24 hours. The descent down had to be quick.

The rush down was interrupted with a loud, Monica Seles-esque scream behind me as one of the group members collapsed with severe cramps. With little sympathy his legs were stretched and this provided enough relief for him to dust himself down and carry on. We somehow stormed down the mountain to complete in a time of 23hrs and 34 minutes. Relief, pain, elation in equal measure. Never again!

The SEEQ team would like to thank all those who supported us in this endeavour from those who kindly donated money, to those who volunteered their time to support and drive the mountaineers and of course Guru Ji for bringing us back in one piece.



# The 5 Rings

OLYMPICS: ALL PARTICIPANTS WELCOME

As we look towards the London Olympic Games and the billions worth of investment going into the event, maybe we need to take a step back and think about the real meaning of the Olympic Games and how they correlate to our Sikhi principles.



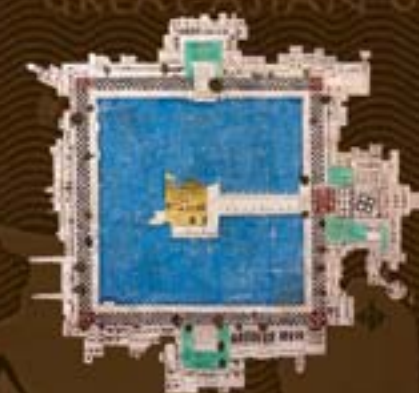
When thinking about the Olympic Games the second thing that comes to mind is the Olympic Flag, the first is men in togas but maybe that's just me.

The Olympic flag shows five different coloured interconnected rings. Before this article I had no clue as to the meaning behind this flag. The five interconnected rings represent the five different continents from which the athletes travel to compete in the Games. Much like Sri Harmandir Sahib and the four entrances showing anyone from any religion, caste or creed are welcomed, the same can be said for the Olympic Games. One colour of the five rings can be found in the national flag of every country that competes in the Olympics.

The symbolic nature of the flag is very moving and should tug at the heart strings of everyone. Like all our Gurus preached we should not contemplate the differences in people, instead embrace the diversity and religion of all.

A much forgotten fact is that Guru Hargobind Sahib Ji introduced wrestling, horse riding and other martial sports for the large Sikh army during that time. This was used by Guru Ji to consolidate the fierce and brave reputation the Sikh nation had built up.

A much forgotten part of the Olympics is the Paralympics; this takes place straight after the main games where many partially and full disabled people take part in the same activities that their colleagues have taken part in previously. This is probably one of the most important messages to take from the games. The Olympics is not all about winning gold medals, it's about taking part. Many of the athletes taking part are not going to beat Usain Bolt in the 100m or Mo Farah in the 5000m, but they still come, why?



They come to be part of the celebration; they want to see the different people from the different nations and want to be part of it. This is where I find the biggest comparison with Sikhi. As Sikhs we respect all and encourage integration between religions. It was Bhai Khaniya who was giving water to the Moghul forces, when asked by Guru Gobind Singh Ji why he was doing this; he responded with what the Gurus have taught us from the beginning. "In all of these people I see no different, I see God in each and every one of them". God has created everyone equally and we should look at the Olympics as a celebration of this fact and get behind it. I'd like to finish with a quote that is used at the end of prayers said by millions of Sikhs everyday :

*"Through the gift of god's word given to us by Guru Nanak Dev Ji, may we always remain in high spirits. Within Your will, we pray for the welfare of all humanity,"*



# Mothercare

**Tasty Thorka:**  
Thorka is the main ingredient in virtually all sabjia/dhalla so mastering the art of the perfect thorka is vital in keeping your mother in law happy...!

## Recipe (for disaster?):

1. Chop an onion (WARNING: may involve tears!)
2. Brown the onions in a suitable patila (ask your mother in law before using her favourite patila!)
3. Once the onions are a golden brown colour, add ginger. (TOP TIP: add the salt at this stage to stop any sticking to the bottom of the patila!)
4. Add green chillies (We all know that one Mr Singh who thinks he can handle his mircha so feel free to add as many as you want!)
5. Add the masaleh including: jeera, haldi and garam masala
6. Add a tomato (TOP TIP: pour boiling water over the tomato and the skin should peel off easily to avoid those annoying little red bits in the sabji/dhal)
7. Let this simmer for around 5-10 minutes, but keep an eye on it.
8. Update your Facebook status to say how proud you are of yourself for making your first thorka!

NB: you may want to light some scented candles whilst cooking so that you don't stink the whole street out.

Women play an integral part in Sikhi, both past and present. Uniquely, Sikh women have not had to fight for equal rights; the Gurus' enlightened ideals offered this equal status some 500 years ago. As suggested by Guru Nanak Dev Ji himself; "without women, there would be no one at all" and, following this, Gurbani has continued to acknowledge women's empowerment, dignity and strength.

From Bibi Nanaki being the first Sikh; Mata Kivi Ji being the only woman in Gurbani and setting the foundations of seva; or Mata Bhaag Kaur being the first Sikh woman general, Sikh women have played a glorious part in Sikh History and have proven themselves as equal in service, devotion, sacrifice and bravery. Even to attempt to write the names of all the women that have shaped our faith we probably wouldn't have enough time or paper.

Sikh Women always have been, and always will be, the backbone of the Khalsa Panth and mothers in particular have historically fulfilled the primary role in raising their children. A mother plays an integral part in the raising of her children and has a massive influence on them during the important, younger years of her child's life. A Sikh mother is therefore vital in maintaining the foundations and nurturing the future of our Sikhi.

*From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound.*

*So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all.*

(Guru Nanak Dev Ji, RaagAasaaMahala 1 ang 473)

Sometimes we need to ask the question; are women today showing the same love and dedication to Sikhi? There are many modern day Sikh women who continue to uphold the values created by the women in history. Sikh women all over the world continue to dedicate their life to the Panth to help keep our Sikhi alive by simply educating their children and passing on the teachings of our Guru Ji's.

Sikh women continue to spread the message of Sikhi throughout the future generations who, amidst this modern day society, have forgotten the great wealth that can be found within Sikhi. Today's society continues to make it difficult for a mother to maintain the underlying principles of Sikhi in her children; such as the importance of keeping kesh when it is not seen to be 'in fashion' or 'cool'. There have been many cases whereby a Mother has been forced to cut her child's kesh to put a stop to bullying at school and help her child 'fit in'. There have also been instances whereby it's simply easier to allow a child to eat meat rather than cook a daunting vegetarian meal.

The chaotic lifestyles that many people now have are often an 'excuse' for not being able to uphold the basic principles of Sikhi and we find it easier to

simply not take our children to the Gurdwara regularly. It is also increasingly common for children growing up seeing their elders engaging in drinking and smoking and going on to do the same. At such an impressionable age, it is important that a Mother protects her child from such behaviour and leads her child onto the right path early on. It is fair to say that this is easier said than done however, these obstacles are easily overcome by a Mother's love and commitment to Sikhi which is then mirrored in her children. By remaining deeply rooted in her Sikh heritage and taking great pride in being a Sikh, this message will be naturally carried on by her children and into the future generations of our Sikhi. This dedication is evidenced through her children who go on to fly the flag of Sikhi

through both the qualities they possess as an individual and by proudly representing through their appearance.

Women are the backbone of Sikh history, culture and tradition. Sikh women take an increasingly proactive and leading role in performing religious duties such as Keertan, Paath, Katha, and Ardaas. It is the Bibia who dedicate their life to working 'behind the scenes' around the clock at the Gurdwara who enable them to run smoothly and for us all to have that tasty langar to eat. Their efforts and the positive contribution that they make to the Sikh community can often go unnoticed.

Every Mother wants the best for her children and, by following the primary beliefs and principles of Sikhi, she can give them the confidence and knowledge to be able to live in Chardi Kala. By arming our children with a strong knowledge of Sikhi, we can rest assured that our future generations can continue to uphold the underlying values that Sikhi represents. We are reliant upon Mother's to bring the future Sikh generations up to know that the answer to all their problems and prayers are in our own living Guru - Guru Granth Sahib Ji!

It is an unwritten rule that a good daughter in law should be seen and not heard... Follow these top tips to become a daughter-in-law worth bragging about!



**Perfect Daughter-in-law**

Round rotia are a must! Triangle/Square shaped rotia are so last year. If you struggle with a rolling pin, when no one is looking, get a plate and cut around it for a perfectly round rotli!

1. Make tea at least six times a day (don't forget the saunf and juwenn)
2. Do not use the house phone - you will be using up valuable gossip times.
3. Keep Star Plus on constant record and press play as soon as your mother in law enters the room.
4. Put a Punjabi suit on at any opportunity.
5. When guests come over, stay in the kitchen and only enter the room with food and drink.
6. Hoover under the mat, not just around it.
7. Never miss an opportunity to praise your mother in law in public (you'll get extra brownie points if she's there too!)
8. Keep a smile on your face whilst slaving over a hot thava.
9. If you ever move, don't forget to take her with you.
10. Pretend that India is your dream holiday destination; every year.

And finally, remember;  
**Your mother in law is ALWAYS right**  
(even when she's wrong!)







Since launching in 2002 Walsall Sikh Forum is proud to have made a difference in the community it serves. Now successfully registered as a charity, we have been able to strive forward meeting the targets we set ourselves and much more. Having originally establishing ourselves to be a consultative forum we have strived in making and contributing in many decisions affecting Sikhs within our town.

By setting up links within our local council and government organisations, Walsall Sikh Forum are able to work and liaise in decisions affecting the Sikh community. Most recently of which was an issue affecting employees of Walsall Manor Hospital, who under new uniform policies meant that they would have to remove their Kara whilst at work.

After being contacted by various anxious employees, who were now being asked to remove their Kara from their wrists to reduce the spread of infection; we managed to raise this issue with the hospital management board; who initially stopped pressure being applied on employees. Employees were being asked to abide with the new uniform policy. After various consultations we came to the agreement that all Sikh employees will wear an arm cover over their Kara, reducing the risk of spreading infection. Overall a positive result for all of the Sikh employees.

Following on from this we have managed to raise the profile of the Sikh community within the hospital by organising monthly Sikh prayer days with the chaplaincy team. These are held on the first Wednesday of every month, along with our annual Vaisakhi and Bandhi-Shor Divas celebrations.

Having established these links we are now the first call for Walsall Council in issues regarding the Sikh faith, including Kirpan issues within colleges and schools, domestic violence and arrange marriage systems to name a few. We are now proud to declare that we are actively involved in Multi-faith forums, Black and Ethnic Alliances and various volunteer groups.

If you have any issues which are affecting you, Walsall Sikh Forum are here to help in any way possible. We are simply an email away to try and help.

Walsall Sikh Forum: Proud to be making a difference!

Sikh Forum: [sikhforumwalsall@yahoo.co.uk](mailto:sikhforumwalsall@yahoo.co.uk)

Jeet Kaur Sohal: [j\\_k\\_sohal@yahoo.co.uk](mailto:j_k_sohal@yahoo.co.uk)

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### Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh

The Gurdwara Sahib welcomes Sangat of all backgrounds regardless of caste, creed, colour or religion, with a vision to solely promote the teachings of Sri Guru Granth Sahib Ji Maharaj.  
The Gurdwara Sahib is free from any form of committee and all are welcome as sevadaars to participate and help us maintain the much-needed respect of our eternal Guru, Sahib Sri Guru Granth Sahib Ji Maharaj.  
The Gurdwara Sahib operates on a purely voluntary basis and is open 24 hours a day all year round for all sangat to attend and seek the blessings of Sri Guru Granth Sahib Ji Maharaj.

### Weekly Sri Akhand Path Sahib Schedule

Monday 11:00 Arambh Sri Akhand Path Sahib  
Wednesday 09:00 Bhog Sri Akhand Path Sahib  
Wednesday 11:00 Arambh Sri Akhand Path Sahib  
Friday 09:00 Bhog Sri Akhand Path Sahib  
Friday 11:00 Arambh Sri Akhand Path Sahib  
Sunday 11:00 Bhog Sri Akhand Path Sahib

### Daily Schedule

04:00-05:00 Nitnem  
05:00-17:00 Sri Akhand Path Sahib  
17:00-18:00 Mool Mantar  
18:15-18:45 Sri Rehras Sahib  
18:45-19:15 Katha  
19:15-19:30 Simran  
19:30-20:00 Kirtan

### Kids Programme (Saturday)

14:30-16:00 Gurmat / Gurbani Santhiya Class (6+)  
16:00-17:00 Kids Kirtan and Simran  
17:00-18:00 Chips & Pizza Langa

### Bibiya Programme

Tuesday 11:00-13:30 Sri Sukhmani Sahib + Kirtan  
Wednesday 11:00-13:30 Sri Chaupai Sahib + Kirtan

### Sunday Schedule

10:30-11:00 Bhog  
11:00-12:00 Kirtan  
12:00-13:00 Katha  
13:00-13:30 Mool Mantar  
13:30-15:00 Sri Sukhmani Sahib  
18:30-19:00 Sri Rehras Sahib  
19:00-19:15 Sukhasan Sewa



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# I PREDICT A RIOT

Rioting; looting; theft; murder; arson, even saying these words brings back memories of those horrible days and nights that we all sat around glued to Sangat TV. Thinking back, remembering those horrific and helpless days brings a shiver down my spine and makes those small hairs on the back of my neck stand on end. We were left further helpless by our protectors, who stood and watched and left us to defend for ourselves. The men we all call on in an emergency: those men in blue, the Police. We all felt frustrated by the Police as they stood at times, and even watched our streets being torn apart. This left me to think and wonder, how much we depend and rely on the police to keep our streets peaceful.

While in deep thought, whilst standing outside a Birmingham Gurdwara (this was our minimum duty, to protect our Guru) my mind wonders, to how I would have felt if these thugs were not afraid of the police or further still it was the

police who were looting and murdering, and were we were left to defend for ourselves. A real us versus them scenario, where only the strongest survived.

At this point, my mind travelled back 27 years to the dark and cold dingy streets of Delhi. Rioting; looting; theft; murder; arson all took place then too. This time the only difference was the police were lighting fires instead of putting them out. The feeling of insecurity would have plunged to depths that we could only imagine. A whole nation was turned upside down when the police were on our side, what would have happened if the police were the ones carrying out these atrocities?

Delhi 1984; one of the worst acts of state led terrorism that Asia if not the world has ever seen. Over a thirty-six hour period, it is said that one Sikh died every thirteen seconds. You read that right the first time. Let me rephrase, one Sikh was killed every thirteen seconds on the streets of Delhi over a thirty-six hour period.

Police officers, members of parliament, political figures armed with hundreds of blood hungry mobs and clipboards in their hands; walked the streets of Delhi targeting Sikh families, businesses and even Gurdwaras. Men, women, children, pensioners; all dragged to the streets on the strict orders of the Government, for no reason other than being Sikh.

Tyres thrown over men and set alight, beaten to death, cut apart limb from limb, continually raped by the strangers, to name a few. These were the orders of the day. No Sikh shall be left alive, similar to the ordeals suffered under Aurangzeb, Ahmed Shah Abdali or Zakirya Khan. This was a real us versus them scenario. Today the scars of these horrific events have not healed. Thousands of widows fill the colonies of Tilak Vihar, Kalyanpuri, Himatpuri, Sultanpuri and Mongolpuri. They still suffer from physiological, emotional and financial difficulties. Pictures of lost ones are still hung on walls, nightmares of the horrific days still run through their minds and the suffering continues.

Whilst standing outside the Gurdwara, I started to think about what I could do. I can't turn back the clock 27 years and become a super hero; saving the lives of all those Sikhs, nor can I financially support them all now. So what can I do?

A little research into the matter, and I found that I can actually do something. Something that might make a difference to somebody's life out there. I could turn up to a remembrance walk at Hyde Park every June, keeping the spirit of those that died alive. Thus resulting in hopefully one day at least getting a sorry for what had happened, or even a little justice for the genocide that we suffered. I could even support

the numerous charities and organisation's supporting these victims, with aid, legal support or even providing an ear to listen to. Be it through United Sikhs, Khalsa Aid or Sikh Organisation of Prisoner Welfare, there is always something that we can do.

*"if we all did a little, we could make a massive difference"*



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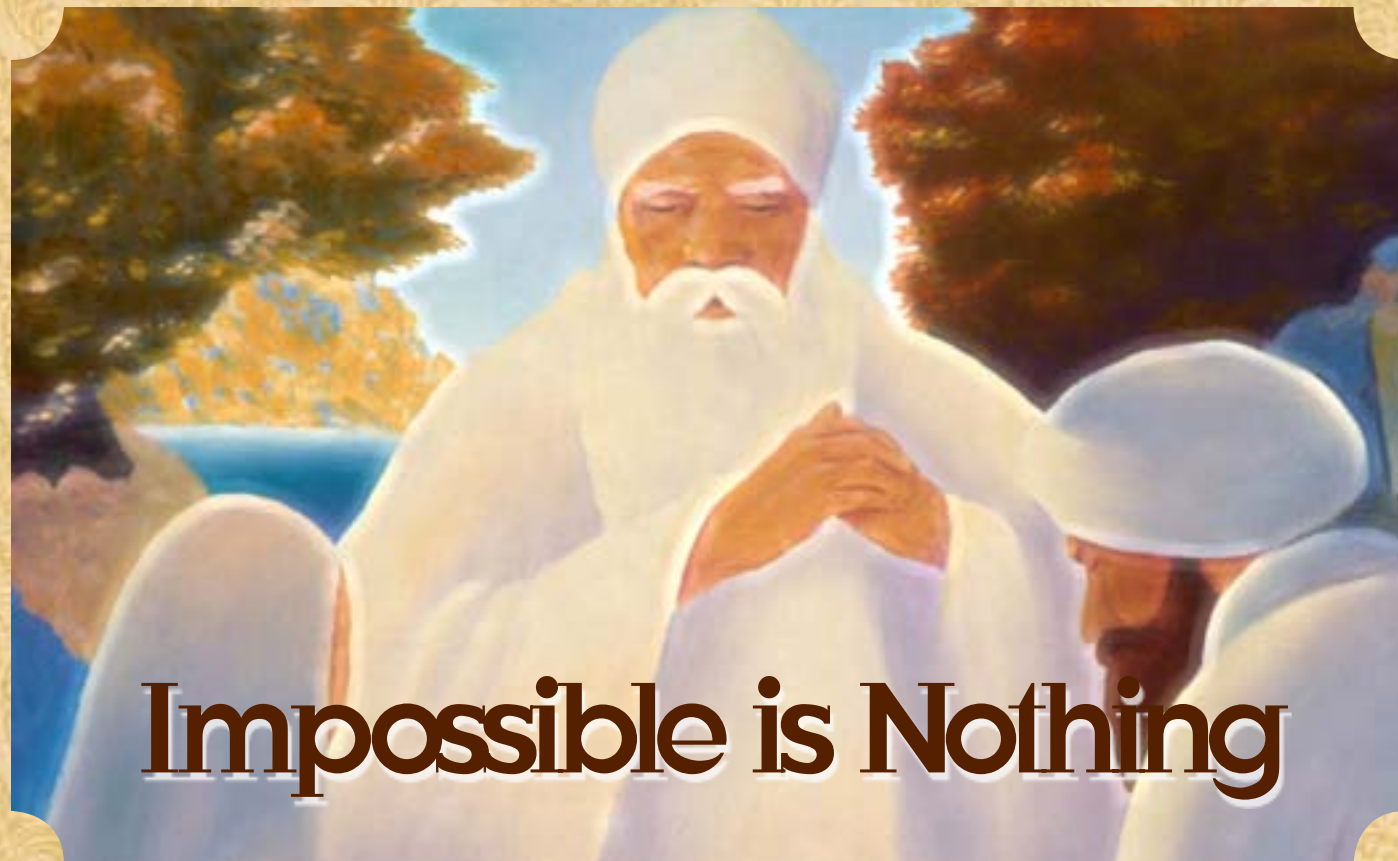


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**A**n Olympic athlete would take an average of 40mins to walk 10km. For an average person like you and I, it would probably be closer to two hours, considering the average person walks approximately 6km in a day. I wonder how long it would take you to walk 10km backwards? Considering the difficulties that we face when looking over our shoulder and trying to complete a task. Just as driving a car in reverse is twice as difficult as driving normally. We know this with the amount of times women reverse into parked cars!

Now that the scene has been set; picture a 73 year old man, walking backwards for 10km with a brass pitcher full of water on his head. That's 10km there and 10km back. Imagine how long this difficult task would take you? Three, four or maybe even 5 hours?

The third Guru, Guru Amar Das Ji, would take this route every morning. Leaving Khadur Sahib for Gobindwal every morning, to fetch water for the second Guru; Guru Angad Dev Ji. Water to bathe, drink and wash his clothes. That's the equivalent of walking from Birmingham to Wolverhampton, and back every day.

Bhai Amar Das Ji as he was known then, would make sure that Guru Angad Dev Ji didn't go without water for his daily needs. Each morning he would set off walking backwards, just so he wouldn't turn his back on his Guru. Raising the question; have we ever turned our backs

on our Guru? One can only imagine the difficulty faced when walking backwards on a perfectly flat pavement, never mind an uneven jungle or path in the middle of India.

On a cold and wet night Guru Angad Dev Ji turned to his sons to ask for some water as he was feeling thirsty. Having no water left to drink at home, both sons then turned to Guru Ji and said "father go to sleep, we will fetch you water in the morning". Mind you, who would want to walk through thunder and lightning to fetch water to drink? Hearing this, Bhai Amar Das jumped to his feet and set off for the nearest river, the River Beas. One can only imagine why Bhai Amar Das took upon these tasks with such devotion? It can only be that selfless service brings inner peace and satisfaction that cannot be matched by any other.



Bhai Amar Das Ji's devotion to his Guru was second to none, a service which lasted 12 years. This devotion was then rewarded by being appointed the successor of Guru Angad Dev Ji and becoming the third Guru of the Sikhs.

Many of us will probably struggle to name a handful of stories about Guru Amar Das Ji, even though his contribution to our daily lives is so immense. Having fully institutionalised langar as the service of the community, he made it compulsory for all Sikhs to eat langar. He specifically stated for langar to be eaten on the floor, which is known as 'Pangat'. 'Pangat' then

Sangat' was the slogan of Guru Ji. Come and sit on one platform and eat together, subsequently giving all an equal status to all and destroying the influential caste system. Low, middle, and upper class are all to sit on one level. Imagining the uproar we still have today based around caste, the outrage caused then can only be imagined.



On one particular occasion King Akhbar came to see Guru Ji. Guru Ji instructed him to sit and eat in langar first then come into the congregation. Akhbar found this rather insulting and refused to sit with the untouchables or anyone else of a lower caste. Upon hearing this, Guru Amar Das Ji informed Akhbar that without one lowering his ego, he cannot have the blessings of the Guru. Akhbar then sat in Pangat in order to meet Guru Sahib.

Spreading the message of equality between all men regardless of caste was not the only message that Guru Amar Das Ji spread. He actively raised the status of women and protected the rights of female infants who were killed without question as they were deemed to have no status. Equality of gender was just as important as caste, if not more. Guru Ji also stopped the practice of Sati, where a woman would jump on her husband's funeral pyre. Which in virtually all scenarios was not voluntary, but a helping hand or push from a close relative of the deceased. Guru Amar Das Ji actively shunned this act of murder and stopped Sikhs from practising it. This act still continues in many parts of India even today.

Guru Amar Das Ji showed great humility whilst serving Guru Angad Dev Ji. Never refusing a request which sometimes resulted in discomfort to himself. Forgiveness was also a great trait of Guru Ji's. On

one occasion after being appointed the Guru, Guru Amar Das Ji was on the receiving end of a kick from Guru Angad Dev Ji's son. A kick so hard that Guru Ji fell to the ground. But, so forgiving was Guru Ji that, he leant over and began massaging the feet of Bhai Datu, stating that his foot must be in pain after kicking the hard bones of Guru Amar Das Ji. I have heard the



concept of turning the other cheek, but never before had I heard of massaging the hand that harms us. A true act of forgiveness and compassion.

Guru Sahib also introduced new birth, marriage and death ceremonies. Without knowing, many of the key moments in our life are due to Guru Amar Das Ji. Birth, marriage and death. Two of the three we are all guaranteed, and not to mention langar, which we are all guaranteed to indulge in at least once if not more in our lives.

**Humbleness, selflessness, compassion, forgiveness and equality are the words that should spring to mind when we hear the name of Guru Amar Das Ji, the living example of selfless service at its very best. Dhan Guru Amar Das Ji!**





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# MISSING

## HAS ANYBODY SEEN OUR MOTHER?

**SHE WAS PHYSICALLY LAST SEEN IN 1747 BUT HER SPIRITUAL PRESENCE CAN STILL BE FELT TODAY.**

**Name: Mata Sahib Kaur**  
**DOB: 1<sup>st</sup> November 1681**  
**Birthplace: Rohtas, West Panjab, (now in Pakistan)**

**Father: Bhai Rama Ji**  
**Mother: Mata Jasdevi Ji**  
**Children: The Khalsa**  
**Mother of the Khalsa since: 1699**

**You** have probably read the above and thought what on earth am I talking about? Why am I asking if anyone has seen 'our' mother? Our mother: Mata Sahib Kaur Ji, the mother of the Khalsa, physically not around since 1747 but emotionally and spiritually supporting me to this very day. When mentioning the name of Mata Sahib Kaur, some of us may not even remember who she is, what she did for us and how indebted we are to her.

A mothers' role in society is incomparable to any other. From day one she gives us the love and guidance to take us through life in a way which cannot be matched. Guru Nanak Dev Ji has already set the precedent in how highly a woman is to be regarded in society, as equally if not higher than men.

One the key qualities' a mother has is reliance, we rely on them at all times. Whether we are ill, hungry or just feeling low, we all know that at any time we can turn to our mother and ask for anything.

A mother represents love, compassion, strength, unity, amongst others. In this world we all know who our mother



is and what she means to each and every one of us. Some of us might remember our mothers for the alloo vale poronthee we eat in the mornings, some for the unconditional love that they give us. Either way we love them endlessly and a mother's responsibility is mammoth.

Imagine the responsibility of having the weight on your shoulders to nurture and take care of thousands as your own children, as was given to Mata Sahib Kaur Ji.

For me personally, I feel privileged to have the love of two mothers; the love of my physical mother in this world and that of my spiritual mother Mata Sahib Kaur Ji. Many of us are unfortunate to only have the one. But I feel it is those people who do not understand and appreciate the place Mata Sahib Kaur has in our lives that are missing out. Mata Sahib Kaur has the responsibility to nurture and take care of each and every one of us. Our tenth master Guru Gobind Singh gave her this responsibility when declaring her the mother of the Khalsa. Guru Gobind Singh Ji has given us the mother we all want but it is down to us to appreciate the place that Mata Sahib Kaur has in our lives and nurture her love accordingly.



# i am who i am

With each and every hair,  
with each and every hair,  
as Gurmukh,  
I meditate on the Lord.

Guru Raam Das Ji - Raag Aasaa 443

And on each and every hair,  
the Lord abides.

Bhagat Kabir Ji - Raag Gauree 344

As a child, I was quiet and subdued. I don't think there was a day at school that someone didn't make a horrible comment to me. I was that person in class that people knew they could pick on.

A few times I even got beaten up by boys..the fights all started when they'd act disgusted about how "hairy" I was. People would sometimes stand around and watch, jeering and shouting things, but nobody helped.

Other times, people would spit in my face, make noises of disgust when they had to sit next to me, and every day I received comments about how I'm a man and ugly etc. The girls would be spiteful and say that I'd never get married, I think you get the idea!

At 19 years of age now, I think back and find it hard to understand how such a young kid could have such depressive feelings. But I really did. Some days I begged God with my hands folded that I could somehow wake up normal, and other days, I'd pray for him to take my life.

After many hospital appointments and blood tests, concluded that there wasn't much I could do to get rid of the hair naturally, I shaved my face, neck and arms and watched the kesh fall to the floor. It was painful... but I looked different, and that's all that mattered. It didn't work very well though, as the hair would become visible the next day. I tried hair removal creams, bleaching, waxing, which all failed. I just wanted to be seen as normal, which resulted in waking up every day at 5am before school to pluck and shave before plastering my face with makeup.

Finally, my GP suggested that I get laser treatment. I hated it! It was so painful and I cried every time. This went on for more than 4 years. The kesh always came back within about a month.

I may have looked the completely ordinary girl I'd wanted to, but I was truly miserable for all those years and nothing at all was sufficient in filling the gaping void inside me. I saw a freak in the mirror, and I suppose being bombarded with images of "normal" women every minute of the day didn't help!

Little was I to know this inner void was to later be filled with the love of Vaheguru. People think that I changed instantaneously; to me, the transition felt arduously long and difficult, as I'm sure anyone who wishes to become a Gursikh understands.

As I found a way to read the English translations, I became engrossed in Gurbani, finding that it fit absolutely every part of my life and everything I'd experienced.

What's more is that I found that to have kesh is a phenomenal blessing in Sikhi, and suddenly my thought system was flipped upside down. Even though I'd spent every day of my life removing hair, and changing my appearance, and neglected to accept or even consider God's Will, he still took my hand and pulled me out of the pit of misery.

So when I was 18 I'd had enough. I wanted to break myself from the horrible routine that I'd been fixed in since I was a child; I wanted to be free and happy with myself. I realised that the main reason I hadn't done so before was because of my vanity and subsequently massive ego. Sikhi taught me that, what others think doesn't matter, as none of these people will accompany you in the end.

I didn't plan to grow my hair when I did, I just felt too disgusted to remove it and I thought it was pointless when I knew that my goal was to grow it. I knew in my heart what I wanted to do, with kirpa I was given the strength to do it...

The reactions I received were largely negative; I was hauled into the doctors more than once, convincing me to get treatment. My friends swiftly departed from my company, and from this I realised these relationships were entirely shallow and meaningless. A couple of friends treated me no differently, which was great however, some of my family also reacted negatively.

The worst reaction was my Dad's. He furiously insisted that he'd not step foot in the house if I were to remain this way, and said he couldn't stand to look at me. Of course this led to a waterfall of tears and hurt, not because I was ever close to my dad, but to have such intense hatred coming from him was hard to deal with.

Well, not for one second did I think of removing my hair. Despite everything, I'd discovered a type of happiness that I never knew of! I felt like I was me, the person I was supposed to have been all along. My friends said they'd noticed huge changes in me, that it was like I was totally different; **I felt free and liberated, there was no feeling like it.**

A year ago I was somebody who made every effort to blend into the crowd, somebody who never quite felt adequate and lacked confidence. However with Vaheguru's beant kirpa (Gods Grace), I'm sitting here now, unaffected by any vicious remarks and I'm genuinely content with who I am. I feel blessed to have been given such a gift, and to have gone through such a journey which shaped me and ultimately led me to Sikhi. It is undoubtedly true that when you take one step towards Maharaj, Maharaj takes a million steps towards you.

**I've found who I was meant to be, and I've never been happier!**

One thing I've learnt is that if you're truly strong in your Sikhi, nothing will affect you! You shouldn't have any delusions that the path of Sikhi is easy, but it is undoubtedly rewarding. There's a feeling of happiness waiting for you when you finally accept that God made you perfectly, just the way he wanted you to be, and you should not change that beautiful design.

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**During the two Anglo Sikh Wars (1845-1849), the British had been sufficiently impressed by the fighting qualities of the Sikhs to raise battalion after battalion of Sikh forces. They enlisted men of the Khalsa Army into their own regiments and into newly formed Sikh regiments.**

## for queen & country

by M Singh



**The** British ensured that all Sikh men recruited would be obliged to wear their hair and beards unshorn. An 1851 secret despatch, ordered that "...all Sikhs entering the British Army should receive the Pahar [baptism] and observe strictly the code of Sikh conduct." The Khalsa Army that had previously been the most formidable enemy of the British now became the most fervent of loyalists.

Dramatic confirmation of this reconciliation was received when the Sikhs refused to join the Indian Mutiny in 1857. For four extremely tense months the British raised 18 new regiments in the Punjab, largely Sikh and Muslim. Punjab became, and remained the sword arm and breadbasket of British India.



When the Great War in Europe began to unfold, the drive began to enlist Indian troops to bolster the war effort. With the assistance of influential Sikh leaders Sikhs joined the British Army en-masse. In the depressing trenches of the German and Turkish fronts thousands of young Sikh volunteers fought and lay down their lives, defending land unknown to them, against an enemy that was no threat to them for an ally that occupied their own country. The world was to behold the largest voluntary army ever in action, with 174 000 men from India, Sikhs made up nearly 20% of the British Indian Army despite being only 2% of the population. Commentators noted that the contribution of the Sikh community was ten times that of any other community of India.

**"No living glory can transcend that of their supreme sacrifice, may they rest in peace"**

As Sikh men, who had fought with their British comrades to free occupied lands in Western Europe, returned to their homes, the realization that they too were still occupied caused the call for change in their own Government. General Dyer finally and irrecoverably severed the relationship in 1919 after the notorious Jallianwala Bagh massacre on thousands of unarmed protestors in Amritsar. As the allied nations stepped ever closer to a second global conflict, this time with the Japanese and the Germans, Sikh soldiers once again stepped forward. When India joined the war a sharply divided debate ensued and Indians split along the role that they should play. There was widespread violence in many cities as the British quelled demonstrations. However states like the Punjab from where the concentration of recruits into the British Indian Army came – looked on curiously at the events in Delhi. Young Sikh men helped to swell the Indian Army from 189,000 at the start of the war to over 2.5 million at the end of the war.

Sikhs still made up a disproportionate quantity of the forces that India gave to the war effort. Sikh soldiers were deployed to most of the active fronts during the Second World War, but it was in Burma where the Sikh Regiment was largely employed and where Sikh soldiers famously made their mark.

By the eve of the Second World War, Sikhs had fought on the mountains of Afghanistan, the deserts of Mesopotamia and the trenches of Flanders. By 1944, Sikh soldiers were well entrenched in the sweltering swamps of the Burmese Jungles where they played a vital role in arresting the Japanese and forcing them to retreat, winning four VC's in the process.

### DO YOU KNOW?

"British people are highly indebted and obliged to Sikhs for a long time. I know that within this century we needed their help twice and they did help us very well. As a result of their timely help, we are today able to live with honour, dignity, and independence. In the war, they fought and died for us, wearing the turbans"

Sir Winston Churchill

Finally, we that live on can never forget those comrades who in giving their lives gave so much that is good to the story of the Sikh Regiment. No living glory can transcend that of their supreme sacrifice, may they rest in peace.

**"In the last two world wars 83,005 turban wearing Sikh soldiers were killed and 109,045 were wounded. They all died or were wounded for the freedom of Britain and the world and during shell fire, with no other protection but the turban, the symbol of their faith."** General Sir Frank Messervy KCSI, KBE, CB, DSO

**The Battle of Saragarhi** is the incredible story of 21 Sikh men of the 36th Sikh Regiment who gave up their lives in devotion to their duty. This battle, like many others fought by the Sikhs, highlights the heroic action by a small detachment of Sikh soldiers against incredible odds. This battle took place on 12 September 1897 in the Tirah region of North-West Frontier Province. In keeping with the tradition of the Sikh Army, they fought to the death rather than surrender.

Details of the Battle of Saraghari are considered accurate, due to Gurmukh Singh signaling events to Colonel Haughton of the British army at Fort Lockhart as they occurred.

**The** Afghans later stated that they had lost about 180 soldiers and many more were wounded during the engagement against the 21 Sikh soldiers, but some 600 bodies are said to have been seen around the ruined post when the relief party finally arrived.

When the gallantry of Saragarhi was recounted to the Parliament of the United Kingdom, the recitation drew a standing ovation from all the members of parliament.

"The British, as well as the Indians, are proud of the 36th Sikh Regiments. It is no exaggeration to record that the armies which possess the valiant Sikhs cannot face defeat in war" - Parliament of the United Kingdom.

To commemorate the men the British built two Saragarhi Gurudwaras: one in Amritsar close to the main entrance of the Golden Temple, and another in Ferozepur Cantonment, which was the district that most of the men hailed from. The battle of Saragarhi has frequently been compared to the Battle of Thermopylae (made popular by the film 300), where a small Greek force faced a large Persian army of Xerxes in 480 BC.

The ratio of the defending to the attacking force at Saragarhi was 1:476 (21 vs. 10,000)

**It is important to note that during the Battle of Saraghari the 21 Sikhs chose to stay and fight before the battle commenced, knowing the odds they faced, whereas at Thermopylae, the 300 Spartans stayed after their lines had been breached, to fight to their deaths.**

**"You are never disappointed when you are with the Sikhs. Those 21 soldiers all fought to the death. That bravery should be within all of us. Those soldiers were lauded in Britain and their pride went throughout the Indian Army. Inside every Sikh should be this pride and courage. The important thing is that you must not get too big-headed it is important to be humble in victory and to pay respect to the other side."** - Field Marshal William Joseph Slim, 1st Viscount Slim.

The Battle at Saragarhi is one of eight stories of collective bravery published by UNESCO (United Nations Educational, Scientific and Cultural Organization). It has been mentioned as one of the five most significant events of its kind in the world.

- Around 9.00am, around 10,000 Afghans reach the signaling post at Saragarhi.
- Sardar Gurmukh Singh signals to Col. Haughton, situated in Fort Lockhart, that they are under attack.
- Colonel Haughton states he cannot send immediate help to Saragarhi.
- The Afghans ask the Sikhs to surrender, but the soldiers decide to fight to the last to prevent the enemy reaching the forts.
- Bhagwan Singh becomes the first Sikh casualty and Lal Singh is seriously wounded.
- Soldiers Lal Singh and Jiwa Singh carry the dead body of Bhagwan Singh back to the inner layer of the post.
- The enemy breach the outer wall.

➤ The leaders of the Afghan

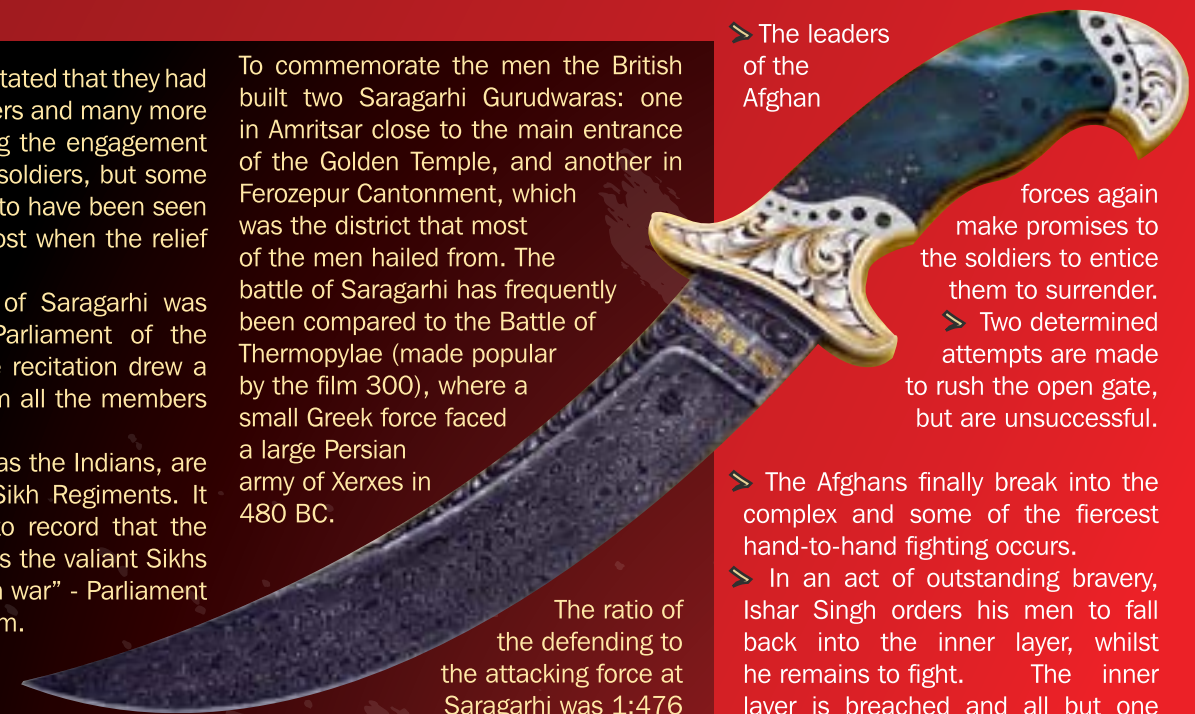
forces again make promises to the soldiers to entice them to surrender. ➤ Two determined attempts are made to rush the open gate, but are unsuccessful.

- The Afghans finally break into the complex and some of the fiercest hand-to-hand fighting occurs.
- In an act of outstanding bravery, Ishar Singh orders his men to fall back into the inner layer, whilst he remains to fight. The inner layer is breached and all but one of the defending soldiers are killed, along with many of the Pashtuns.

➤ Gurmukh Singh sends his last signal to Col. Haughton saying all the men are dead and asks for permission to stop signaling as he would like to continue the fight.

➤ Col. Haughton give his permission and sends his thanks to Gurmukh Singh.

➤ Gurmukh Singh, who communicated the battle with Col. Haughton, was the last Sikh defender. He killed 20 Afghans as they tried to rush into the signaling room of the fort. The Pashtuns had to set fire to the post to kill him. As he was dying he yelled repeatedly the regimental battle-cry "Bole So Nihal, Sat Sri Akal (He who cries God is Truth, is ever victorious).





# raaj

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## ਕੀ ਪਿਛਲੇ 28 ਦਿਨਾਂ ਵਿੱਚ ਤੁਹਾਨੂੰ ਯੂਕੇ ਵੀਜ਼ਾ ਤੋਂ ਨਾਂਹ ਹੋਈ ਹੈ?



ਹੁਣ ਤੁਸੀਂ ਬੜੇ ਵਾਜਬ ਰੇਟ 'ਤੇ  
ਰਿਫਿਊਜ਼ ਹੋਏ ਕੇਸ ਬਾਰੇ  
ਅਪੀਲ ਕਰ ਸਕਦੇ ਹੋ।

ਯੂਕੇ ਇਮੀਗ੍ਰੇਸ਼ਨ ਦੇ ਮਾਹਿਰ  
ਹਰਜਾਪ ਸਿੰਘ ਭੰਗਲ  
ਐੱਲ.ਐੱਲ.ਬੀ. (ਆਨਰਜ਼)

ਹਰਜਾਪ ਸਿੰਘ ਭੰਗਲ ਸਾਬਕਾ ਬ੍ਰਿਟਿਸ਼ ਹਾਈ ਕਮਿਸ਼ਨਰ  
ਸਰ ਮਾਈਕਲ ਆਰਥਰ ਤੋਂ ਗੋਲਡ ਮੈਡਲ ਪ੍ਰਾਪਤ ਕਰਦੇ ਹੋਏ

- ▶ ਅਸੀਂ ਸੈਟਲਮੈਂਟ ਅਤੇ ਫੈਮਿਲੀ ਵਿਜ਼ਿਟਰ ਅਪੀਲਾਂ ਦੇ ਮਾਹਿਰ ਹਾਂ।
- ▶ ਇਸ ਲਈ, ਜੇਕਰ ਤੁਹਾਨੂੰ ਵੀਜ਼ਾ ਤੋਂ ਮਨਾਹੀ ਹੋਈ ਹੈ, ਤਾਂ ਤੁਸੀਂ ਹੁਣ ਪੰਜਾਬ ਜਾਂ ਯੂਕੇ ਵਿਚਲੇ ਸਾਡੇ ਅਪੀਲ ਸੈਂਟਰਾਂ 'ਚੋਂ ਕਿਸੇ ਇੱਕ ਅਪੀਲ ਸੈਂਟਰ ਵਿੱਚ ਅਪੀਲ ਕਰ ਸਕਦੇ ਹੋ। ਸਾਨੂੰ ਅਪੀਲਾਂ ਵਿੱਚ 95 ਫੀਸਦੀ ਕਾਮਯਾਬੀ ਹਾਸਲ ਹੈ।
- ▶ ਤੁਸੀਂ ਸਾਨੂੰ ਪੁਆਇੰਟ ਬੇਸਡ ਸਿਸਟਮ ਦੀ ਸਲਾਹ ਲਈ ਵੀ ਮਿਲ ਸਕਦੇ ਹੋ।
- ▶ ਯੂਕੇ ਤੋਂ ਪੁਲੀਸ ਕਲੀਅਰੈਂਸ ਸਰਟੀਫਿਕੇਟ ਲੈਣ ਲਈ ਵੀ ਤੁਸੀਂ ਸਾਡੇ ਨਾਲ ਸੰਪਰਕ ਕਰ ਸਕਦੇ ਹੋ।
- ▶ ਤੁਸੀਂ ਯੂਕੇ 'ਚ ਐਮਏ ਟੀਵੀ ਸਕਾਈ ਚੈਨਲ 793 'ਤੇ ਹਰ ਸ਼ੁਕਰਵਾਰ ਸ਼ਾਮ 7.30 ਵਜੇ ਤੋਂ ਸਾਡੇ ਪ੍ਰੋਗਰਾਮ ਵਿੱਚ ਆਪਣੇ ਸਵਾਲ ਪੁੱਛ ਸਕਦੇ ਹੋ।



ਇਹ ਫ਼ਰਮ OISC ਦੁਆਰਾ ਨਿਯਮਿਤ ਹੈ

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# COMPETITION

The generous people at Immortal Productions have given us a selection of prizes to give away to our loyal readers. They include CD's, hoodies, tshirts & posters

To win one of these prizes answer the following question - Name the Guru that Guru Amar Das Ji succeeded and proceeded?

Then email through:

Your Name  
Date of Birth  
Address  
Size for Hoody & tshirt  
and Article suggestion for next year

Email: [info@see-q.net](mailto:info@see-q.net)  
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I recently watched Rob Brydons Identity Crisis. He's a comedian from Wales but ironically can't speak Welsh. His parents never taught him. Does this sound familiar to anyone?

In his documentary he talked to several different people about Welsh characteristics and the Welsh language.

It reminded me about Sikhi and Punjabi.

After several generations in this country we have an odd yet predictable side effect of economic migration, a generation that struggles to pronounce, read and understand its mother language properly.

We have Bhangra singers that can barely pronounce the lyrics to their own songs. As funny as that is, its equally funny that we have Bhangra fans that dont know the words are being pronounced wrong.

To be honest, I learnt most of my Punjabi from Bhangra songs as I grew up and it definitely allowed me to keep the language alive. Whilst not ideal, it did give me the confidence to try to listen to katha. I've spoken to many GurSikhs over the years and they've always stated how important learning Punjabi is. For you to understand Guru Jis message, it is essential to have a basic grasp of Punjabi. I know lots of Sikhs that regret not learning Punjabi properly, not taking the subject seriously and now actively try put the effort in so that they can understand bani whilst at the same time ensure their kids have a basic grasps of their mother tongue.

It is a tragedy and scandal when a language and culture is allowed to die. In the past, people in authority used violence to suppress Sikhi and to suppress the Punjabi language. Today very little violence is needed. For some its a simple shifting of priorities, for others its not having the opportunity. India has adopted English as its main language. It has done this at the expense of many other languages. Occasionally we will hear a story about how a child was stopped from speaking Punjabi in school.

# IDENTITY CRISIS

In Wales, there was a period where if you spoke Welsh in school you were ridiculed. Kids were forced to wear a sign round their necks to embarrass and to force them to only speak English. At the time all the employers with money were English. Welsh folk were given the impression that only the poor spoke Welsh in Wales.

On several recent trips to India, the one thing that stands out is how frequently the indigenous person is ridiculed on tv, especially in adverts. Those that are cool, dress western and speak English. The models and actors used are well presented, more attractive and usually fair skinned. Anyone speaking their native tongue, dressing in everyday Indian garbs is essentially embarrassed. Whilst its not quite the same in the UK, I have seen some people look on disapprovingly when a child is able to speak Punjabi properly. On some occasions, if a parent decides to raise their child with the kesh uncut that parents judgement is questioned too instead of being supported, which to be honest is heartbreaking to hear.

The Welsh have fought to retain their identity and to keep their language alive. Thats why there are signs in Welsh and English in Wales, as they struggled to hold onto it.

In the documentary they mentioned that speaking Welsh is now fashionable again. There are now jobs for Welsh speaking people, specifying the bilingual requirement. No Welsh speaking parents are paying to have their Welsh language taught to their kids in effort to ensure the language doesnt die as they can see the value of holding onto these roots.

This is somewhat mirrored in our community too. I know more parents these days are sending their kids to Santheya classes so that they can learn to pronounce Bani properly.

I hope the next generation realise we should be comfortable with our Sikhi and our Language and never lose it.



# DEAR BAKSHO

After 5 years of lengthy service baksho has decided to hang up her jimmy choo's (seeq funded) and decided to leave the seeq team due to her career aspirations. Seeq are now currently recruiting for a new agony aunt or uncle. If you are interested email your CV's and covering letters to

[info@see-q.net](mailto:info@see-q.net)



## WEIGHT WATCHERS

Dear Baksho since going to Gurdwara every day I've noticed I've put on abit of weight on my hips, I was wondering whether the Gyaani could make me Diet Dheg

Unfortunately the answer is no, Karah Parshad is divine food made from equal proportions of water, flour, ghee and sugar. If you are getting a bit chunky then try and burn the food of by walking to and from the Gurdwara or even joining the gym.

## PLATTER FOR 2

Dear Baksho I was out with my Amirithari (baptised) friend the other day. Because i took some food out of his plate, he refused to eat the rest? summat to do with joot? whats that all about?

All individuals should take great care of what we eat and who we eat from. Amrittharis are not allowed to have another persons joot. So you taking your friends food from his plate wasn't the best bacharaa was probably hungry. Nothing personal young man.

## WE NEED YOU!

SEEQ could not be as successful without your support. We are always on the lookout for new writers, editors, sponsors and foot soldiers to distribute the magazine.

So, if you are interested in helping out in any way possible, get in touch: [info@see-q.net](mailto:info@see-q.net)

## DID YOU KNOW?

Previous issues are available online at:

[www.see-q.net/download.html](http://www.see-q.net/download.html)



## SHOE SHINE MAN

Dear Baksho the other day I went to the Gurdwara and there was a professional shoe polisher there, but the thing is he cleaned my shoes without me asking him, I thought he may have done it by mistake but out of courtesy when I went to pay him he got all offended, what did I do wrong.

The professional shoe shiner you refer to wasn't working to get paid, that's why you offended him. He was doing Seva (selfless service), Sikhs believe in the concept of serving each other without expecting any reward in return. It encourages Sikhs to become humble.

## GAMBLERS ANONYMOUS

Dear Baksho my dad always taught me that Sikhs shouldn't gamble, however sometimes at my local shop I've seen the Gyaani from the Gurdwara buying a lottery ticket, isn't this gambling and is it allowed?

This is very similar to a white lie, a lie nevertheless, but not frowned upon. In reality, this is gambling and the Gyaani shouldn't really be doing this.

## BIG FAT SIKH WEDDING

Dear Baksho, if Sikhs aren't meant to drink and eat meat how come every Sikh wedding I have been invited to is always a crazy free piss up.

Unfortunately we live in an age where cultural traditions have been confused and combined with religious ceremonies. Drinking alcohol even in small quantities to enjoy its effect is against Sikh principles. Alcohol and meat are forbidden because of their ill effects on the mind and body. On one hand we are getting married in front of our Guru, asking for their blessing then straight away after the formalities have been done we go and get drunk.

## SOUL DETOX

Dear Baksho I've been told that doing Simran cleans your insides, wouldn't mouthwash and a colonic irrigation do the trick?

Simran cleans your soul and it's essential for a Sikh to do some everyday, whether it's 1 minute or an hour, Simran is part of our essential daily diet.

## ANTIBACTERIAL

Dear Baksho, how come when I go the Gurdwara the guy that hands out the Purshaad always throws it into my hand, the thing is his aim isn't the best and he normally misses a bit.

When you are doing Seva you try not to touch the other persons hand as you don't know where the other persons hands have been. As for the guy missing with his aim all I can say is maybe he needs to go to Specsavers as he shouldn't be throwing any on the floor.

## ITS A LOCATION

Dear Baksho, what's that metal Ariel thing hanging out of next mans turban?

It's a sly. A tool to help keep his dastar nice and neat.

## BEGGARS BELIEF

Dear Baksho, outside Harmandir Sahib I saw lots of beggers, should I give to these beggers? I feel guilty when I don't?

Our Gurus have always taught to give to the needy. But over recent years it has cropped up that begging has become a profession. Many people who don't need to beg, take it up due to the great rewards, or sometimes it is spent on inappropriate things such as drugs and alcohol. It is always better to buy somebody food and day to day necessities rather than give them money.

## FLYING HIGH

Dear Baksho I am not a Sikh but live next to a Gurdwara, I have noticed some of the congregation before they walk in, bow down to the orange flag. Seems a funny way of praying?

The orange flag you refer to is known as the Nishaan Sahib, Sikhs regards this as symbol of their faith and religion, and it has played a significant part in their history. Sikhs are very proud of the Nishaan Sahib and treat it with great respect and pride. Sikhs that bow down to it do so out of their own free will and is not a demand made upon them. In many ways similar to when soldiers salute there national flags.

## ME TO YOU

Dear Baksho, Why do wedding cards always have Gurbani on them? isn't this beadbi (Disrespectful) ???

This has become a common day craze to have the Gurus writings on cards. This is totally unacceptable as Gurbani should be respected. Wedding cards are later disposed of in the bin or sometimes even handled by people who are drunk, this is something that should not happen. If someone has given you a wedding card with Gurbani on, please take it to your local Gurdwara and they will dispose of them in the appropriate manner.

## SPORTS KARA

I find it hard to participate in sports wearing my Kara, is it ok to remove it during sports?

My better half Uncle Mangi, used to wear a 4inch Kara on a day to day basis, but is because he thought he was hard. For sports though he would take it off and wear a really thin Kara. We shouldn't be taking our Kara off, rather replacing it with a smaller Kara and if need be cover it with a sweat band.

## DEL BOY!

Dear Baksho, Can I buy stolen goods?

Only if you share your source, only joking kiddo. As a Sikh, we should live an honest life. Handling stolen goods is just the same as stealing them, not to mention a criminal offence.

## UNCLE MANGIS KACHERA

Dear Baksho I like cycling however my Kachera doesn't fit under my cycling shorts can I wear a smaller one?

Your uncle Mangi only wears a small one, Only joking. I have actually heard people say that you can wear a miniature version on a necklace. But contrary to belief, this is actually incorrect. As a baptised Sikh we shouldn't be wearing any miniature replicas of any of our five K's on a necklace or bracelet format. Sometimes bigger is better, especially in this case.

Email your questions to [baksho@see-q.net](mailto:baksho@see-q.net)



THIS YEARS  
OLYMPICS IS  
..... FAST

..... approaching.



With just under a few months to go, many of you like me will be looking to find, if any, how many Sikhs will be competing this year. While writing this, Olympics trials are still going on.



So apart from the Indian hockey team we are still no wiser to which Sikhs will be representing their country this summer. So instead we decided to look back at our history and profile some of the Sikhs who were Olympians in their era.



Some more recent then others and in varying fields. Baba Deep Singh Ji, Mata Bhaag Kaur, Milka Singh and Fauja Singh.



Mata Bhaag kaur and Baba Deep Singh, like many of the athletes carried the nations expectations on their shoulders, but this was not due to national pride, but also life it self.

# OLYMP



MATA BHAAG KAUR

BABA DEEP SINGH

**BORN:** Unkown.

**HOMETOWN:**  
Jhabal, Amritsar.

**SPORT:** Mixed  
Martial Arts.

**KEY ACHIEVEMENT:**  
Guru Gobind Singhs  
personal bodyguard.  
led forty Singhs' into  
battle field against  
thousands of Moghals.

**BORN:** 1682. Age 75.

**HOMETOWN:**  
Pohuwind, Amritsar.

**SPORT:** Mixed  
Martial Arts.

**KEY ACHIEVEMENT:**  
Continued fighting when  
his head had been  
removed from his body  
and freed Harmandir  
Sahib from Moghul rule.

# PIANS



FAUJA SINGH

MILKA SINGH

**BORN:** 1/1/1911

**HOMETOWN:**  
Beas, Jalandhar.

**SPORT:** Long  
distance running.

**KEY ACHIEVEMENT:**  
World record holder  
for his age bracket,  
completing the  
marathon in 5hours  
40mins.

**BORN:** 8/10/1935

**HOMETOWN:**  
Fiasalabad, Pakistan.

**SPORT:** 400m  
runner.

**KEY ACHIEVEMENT:**  
Only Punjabi to break  
and hold an Olympic  
record (400m).

THE NATION  
WASN'T  
..... EXPECTING

.....gold medals on their return but just the opportunity to live. Milka Singh put Sikhs on the map in an era.



One of very few Sikhs to have completed in the Olympics, the flying Sikh definitely helped a lot of older generation settle into foreign countries as Milka raised the profile of Sikhs at the time.



Fauja Singh requires no introduction. Most likely the only Sikh record holder and is still to this day sponsored by Adidas. Someone who holds the Sikh faith dear to his heart and this has helped him to achieve what he has achieved to this day.



We have given you minor snippets of each athlete, leaving you to research the rest.





**Growing up I didn't really like the name that my parents had chosen for me, not only for me but they had turned my two siblings name and mine in to a nursery rhyme.**

Inderpal, Tinderpal and Ipinderpal, to be known as the "derpals" wasn't funny. Fast forward a few years and with the grace of God I was blessed with a little baby boy and had the opportunity to embarrass my son for the rest of his school years, only kidding I wouldn't get my own back in that way.

Those of you that have been through this process will know choosing a name can be very daunting and exciting. Where do you start? So many choices, so many opinions, it has to be unique, has to have a meaning, it can't be too long and can it be pronounced ok in English? Do you go down the route that a lot of people seem to these days, We're English not Punjabi: Adrian, Peter and Paul seem to be the fashionable names these days or do we stick to our guns and choose the traditional Sikh name?

Luckily for us there was no conundrum in which way to go, as it was important that our son had a traditional Sikh name, why was this so important? As proud Sikhs we would love for our son to follow us on the Sikhi Path. Many of you may be thinking "well having a traditional Sikh name doesn't make you a Sikh", you're right; but if Skoda built a Ferrari like car, most people would still say it's still a Skoda. Likewise when you think of a Sikh name you think he/she must be Sikh.

For us, it was only due to Gods blessings that we had a child, therefore we knew how important it was for our son to hear the words Waheguru as his first words. In the same way we felt his first day should be at the Gurdwara, to thank Guru Granth Sahib Ji for this gift. Not only that, but we needed the letter for our sons name. We didn't want him to be called, it or baby for too long.

For me the Hukamnama (order) from which the letter is given for a name to be chosen, it's not just about the letter.

# WHAT'S IN A NAME?

It's a way to connect to Guru Ji, for us to listen to the blessing/order and to start on the path of Sikhi. If we simply see this is a 'naming ceremony' and do it for appearance sake, then it is a ritual. Understanding the Gurus' order and trying to live according to it, is what we should try to achieve throughout our life.

When I stand back and think of how this works there is a wonderful blend of human and divine bliss. After we had our letter, that's when the lists of names started. After we had narrowed it down to two, we had a fifty/fifty split and we couldn't decide. So we went back to the Gurdwara.

We probably did what most would call unusual, and let the Giani decide. But for us, he was the person who spent and served our Guru the most, so who better to pick between the two, and from there onwards our child was no longer known as baby D. Our son was named Daya meaning compassion and humbleness.

# farmer suicide

**Panjab is the main breadbasket of India, however farmers are struggling to make ends meet.**

**A widowed mother from Sangrur, striving to provide for her children wept, 'How is a 19 year old mature enough to cope with this?'**

Living in the United Kingdom gives us the basic rights that some people around the world do not see. Our government supports us to ensure the safety and welfare of our families. But destitute farmers in Panjab, India do not have access to similar assistance, finding themselves alone and trapped in a vicious cycle of poverty. Neglected and abandoned by the government, who are yet to acknowledge this growing problem, escaping from this world is seen as the only option.

Panjab is no longer the prosperous state it once was: the unprecedented number of farmer suicides is seriously affecting the level of poverty. Research has shown that more than 2,000 farmers in Panjab commit suicide each year. The poorest areas in the state - Bathinda, Mansa, Sangrur, Gurdaspur and Amritsar - are most affected.

Farmers bear the burden of being the breadbasket of India, but struggle to subsist the high costs of water, pesticides and fertilisers. Banks do not accept land as payment or revenue, resulting in borrowing from local rural moneylenders at exorbitant interest rates to cover the costs of production. One farmer, owing 3,000,000 rupees in debt, sold his land to cover the costs of his child's education and repay debts: with no source of income, it is no surprise the overwhelming sense of despondency felt by these farmers. Most farmers commit suicide on the day they have sold their last acre, having lost the last shred of livelihood they had left.

This problem is not only affecting the present but also the future generation, with children no more than 15 years of age being pulled out of school for labour. There is an immense amount of pressure mounted on a child's shoulders and at the sacrifice of their future. Without an education, the majority are likely to find themselves in the same plight, immersed in the vicious cycle of poverty and struggling to climb out.

'I have no support from his family. I just have to live for my children.' cried a farmer suicide widow, who is struggling to come to terms with the difficulties ahead.

UNITED SIKHS, have provided farmer widows with funds through the Rescue a Family (RAF) Pension Scheme, who are now developing this project to the next stage, researching innovative ways of tackling poverty and development in the state.

For further information on Rescue a Family please visit:  
[www.unitedsikhs.org](http://www.unitedsikhs.org)  
Email: [contact@untiedsikhs.org](mailto:contact@untiedsikhs.org)  
Tel: 08701993328



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